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Loyola University Chicago

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the Digest

Forgotten & Framed Ignored Women & The Significance of Media



“Progress Means Keeping Memory
of Struggle and Negativity” By J. Curtis Main

“Pleasure, Intimacy, and Community Building
in an Invisible World” By Yoni Siden

“Women and Media” by Jane P. Currie

“5 Reasons That My Privilege Isn’t Always Awesome” By Kathryn Berg

“A Transgender Narrative on Fertility Access and Parenthood” By D. Galeski

“The Ugly Duckling” By Jason Messinger

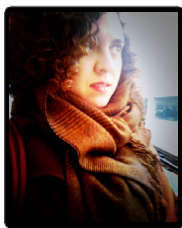
“In Honor of Women’s History Month: Challenges Then, and Challenges Now” By Julia DeLuca



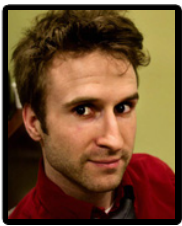
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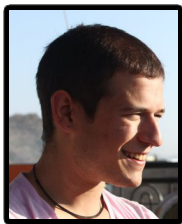
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WELCOME

to the continually revamped digital Digest magazine.

Utilize our INTERACTIVE design by clicking on subjects to jump!

The WSGS Mission:

Founded in 1979, Loyola's Women's Studies Program is the first women's studies program at a Jesuit institution and has served as a model for women's studies programs at other Jesuit and Catholic universities. Our mission is to introduce students to feminist scholarship across the disciplines and the professional schools; to provide innovative, challenging, and thoughtful approaches to learning; and to promote social justice.

The DIGEST Mission:

Since 2007, the WSGS weekly digest has grown from a listing of upcoming events, grant opportunities, and other announcements to an interactive digital publication in the style of a feminist zine. The Digest's mission is to connect the WSGS program with communities of students, faculty, and staff at Loyola and beyond, continuing and extending the program's mission. We provide space and support for a variety of voices while bridging communities of scholars, artists, and activists. Our editorial mission is to provoke thought and debate in an open forum characterized by respect and civility.

Click [HERE](#) to Contribute! (guidelines)

We encourage Loyola students and staff, and ALL readers, to share with us, small or large, simple or complex.

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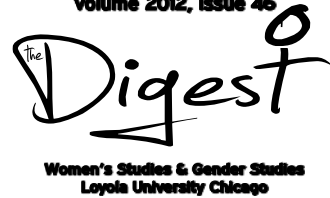
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From Your Editor

Dear readers,

It is Women's History Month, and many people are celebrating and remembering all sorts of women and histories not usually found in textbooks. Although feminism is not just about women, we cannot forget that women are still a minority, still oppressed almost everywhere, and still underrepresented in almost all aspects of life, but especially in history and politics.

This themed issue is a chance to represent different women who are often undervalued and ignored. It is also a chance to review how media plays a role in all of this. The title of this Digest: "Forgotten and Framed: Ignored Women & The Significance of Media" is a way of bringing these two themes together in a meaningful way while being inclusive of people who are not women or female.

And the contributions to this issue are astounding! Three of our regular columnists have chimed in on the topic: Jane P. Currie and J. Curtis Main on women, media, and history, and Yoni Siden on the visibility and invisibility of people in the queer community. We also have four other contributions on very different topics and in very different styles. Loyola grad assistant Kathryn Berg responds to the last issue's topic of race while speaking to this themed issue's topic of invisibility when she writes about Whiteness and privilege. D. Galeski writes about the invisibility of trans women when it comes to fertility rights. Local artist and writer Jason Messinger has submitted another excellent poem from his collection *Eating the Child Within*, an Angela Carter-esque treatment of classic fairy tales. His poem, "The Ugly Duckling," fits both ideas of those who are framed and those who are forgotten. Finally, Loyola grad student Julia DeLuca reminds us of the invisibility of women's history and proposes ways of changing that lack.

Next time around, our theme is Religion, Spirituality, Atheism, and Politics. If you have anything you would like to submit on those topics, please send it my way!

This semester I will be working on preparing The Digest for a new editor or editors. If you or anyone you know wants to be a part of The Digest, please let me know! I want to make as many small changes over the next few months to update The Digest webpages and create the most readable, approachable feminist/social justice magazine on any university campus. If you have recommendations, suggestions, submissions, questions, or complaints, please don't hesitate to contact me.

Thanks so much for reading,

Brandie Rae Madrid
bmadrid@luc.edu

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Women's Studies and Gender Studies

light the world on fire

SPRING 2012 CALENDAR

February

Friday February 10

3:00 PM Piper Hall Rm 201
"Origins of Latina Reproductive Justice:
Chicana and Puerto Rican Feminism in
the 1960's-1970's"

Presented by: Kathryn Berg
Presented as part of the Women and Leadership Archives Series

Tuesday February 28

4:00 PM Klarchek Information Commons
4th Floor

"The Aesthetics and Ethics of Quilting"
Presented by: Karen Lebacqz

Sponsored by the Department of Theology and WSGS

March *Women's History Month*

Thursday March 1

4:00 PM McCormick Lounge
Gender, Work, & Family Speaker
Series*

"Women as Leaders: Negotiating
the Labyrinth"
Presented by: Alice Eagly, PhD

Thursday March 15

Piper Hall
Book Club Discussion
*Rachel Carson: Legacy and
Challenge*

Stop by Piper Hall to pick
up a copy of the book!



Thursday March 22

Time and Location TBD
Lecture and Discussion with Lisa
Sideris, PhD

Editor of: *Rachel Carson: Legacy
and Challenge*

Friday March 23-Sunday March 25

7:30 PM (Fri/Sat) 2:00 PM (Sun)
Piper Hall

"Fefu and Her Friends"
Written by: Maria Irene Fornes

Dramatic play featuring Loyola faculty and staff

*The Gender, Work, & Family Speaker Series is co-sponsored by the Department of Psychology's Committee on Diversity Affairs,
College of Arts and Sciences, Gannon Center for Women & Leadership, and Women's Studies and Gender Studies

www.luc.edu/womenstudies

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Feminist/Social Justice Resource Hub & Zine

By Women's Studies
& Gender Studies at Loyola

Oh My God! Oh Your God!

Religion, Spirituality, Atheism, and Politics

Submissions DUE March 21 Send to bmadrid@luc.edu

- How does religion (or its lack) shape the way you and others think about feminism, gender, sexuality, politics, or life in general?
- Religious texts and teachings are often used as proof that certain people are inherently more powerful and important than others. What do you believe? How do we combat oppression but allow for spiritual differences?
- With all the recent debate about freedom of religion, how do you define that term and how does it relate to social justice issues?

A CALL FOR OPINIONS, WRITERS, & ARTISTS!

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You Have
Reasons to become
Digest Magazine's
2012-13 Editor

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Learn Adobe Products

#2

Master InDesign

#3

Author Columns & Articles

#4

Run a Publication

#5

Earn Class Credit

Applications are Due:

Friday, March 30, 2012

For more details and to apply,
please visit www.luc.edu/womenstudies/digesteditor



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Progress Means Keeping Memory of Struggle and Negativity

Women, girls, and femininity have become increasingly incorporated and realized in the past few decades across a variety of cultures, making it more difficult for people and cultures to forget. Put differently, sexism and patriarchy have been losing their grip on power and resources, and women, girls, and femininity are less hidden and more present. These are incredible positives, and we feel and see them almost everywhere. Whether it is the record numbers of girls and women across varying backgrounds seeking higher education or receiving higher grades, or queer women being able to marry or legally adopt children, or a black woman to become one of the most respected and wealthy people in the world (Oprah), wonderful changes continue to build. And these give me hope, among countless others. These positive developments are in constant flow through our collective minds. Yet what of the struggles and stories leading up to the progress? I worry that we sometimes forget to remember (and thus keep alive) the experiences of struggle.

When my own mother spoke with her high school counselor in the early 1970s to discuss what to do with her life post-high school, three options were offered. The counselor said that if she wanted to attend college, she should learn to become a nurse, secretary, or teacher. She taught for 15 years and eventually went on to sell insurance at a small company with my father; it was just the two of them for the most part. She would answer calls in the past two decades with requests to speak to the “boss” or “who’s in charge;” she was “boss” when my father was out. But they wanted to speak to a man. My grandmother, in the 1950s, suffered depression and anxiety when her four children were 10 years or younger. She was sent away to a facility for women like her for at least three months to treat her issues. One of my aunts, in the 1960s, became pregnant in high school. She was sent away while pregnant to “deal” with the problem. My father and his siblings, in North Carolina in the 50s and 60s, had a black woman as a nanny, whom they felt was more a mother at times than their own.

Great gains have been made, and continue to be made at seemingly lightning speeds when one considers our human past. Just decades ago, women and girls were held back far more in this country than now. Just in the past few centuries, in this country and around the world, women and girls were much less considered able and important members of society, with violence being an acceptable and public means of keeping them controlled and silent. Hundreds and thousands of years ago, would people have looked to a future containing presidents, doctors, religious leaders, athletes, actors, professors, heads of households, sex doms, physicists, soldiers, and so on who are women, girls, effeminate?

We ought to remember just how fast we have moved into our current and changing realities. There is still wild and unacceptable iniquities relating to gender and the matrices of oppressions along with sexism, like ageism, racism, and poverty. As we moved toward less gender importance in current times in this country, we seem to be leaning toward increased class stratification. While some eons-old issues erode, others seem to take their place. Our progress battling sexism and other oppressions is indeed something to celebrate and remember. I urge us all, at the same time, to continue awareness of the contexts of these movements and battles. For if we do not understand and keep alive the stories that moved us to the places we are, we may not have firm senses of reality to take into futures that do not allow grave injustices of the past.

So please, remember the good, the bad, and the ugly; for if we do not, we will not know how good we have certain aspects to our lives and we may unintentionally let them slip away, or take them for granted, and have to fight battles already etched in our histories.

[Click here to CONTRIBUTE \(guidelines\)!](#) We encourage ALL readers to share with us, small or large, simple or complex.



By Yoni Siden
Gender Studies & Social Work Undergraduate

Pleasure, Intimacy, and Community Building in an Invisible World

“God has given you one face, and you make yourself another.”
William Shakespeare, *Hamlet*

At the close of the ninetieth century and opening of the twentieth, amid the social upheaval left behind from the Industrial Revolution, the burgeoning field of sociology attempted to understand what our brave new (capitalist) world meant. Across America the great industrial cities boomed—New York, Chicago, Pittsburg, San Francisco, Detroit, to name just a few—challenging the American conception of the rugged and fierce individualism that had come to define the American Spirit. In 1906, Upton Sinclair would provide context for this in his landmark critique of Industrialized America in *The Jungle*, where he wrote of the horrid conditions and cultural wasteland developing in Chicago’s Meatpacking District (today’s Back of the Yards). Perhaps most striking, most disturbing, was the anonymity of the new city. Sinclair wrote of the lost souls maimed and killed on the factory floor, easily forgotten by the capitalist robber barons of pre-Great Depression Americana. Jane Addams, founder of the social service agency Hull House, would be driven to found the field of social work due to the horrific conditions of the broken and huddled masses for individuals had lost all sense of identity and had become disposable units.

Fredrick Tonnies, a German theorist writing at the turn of the century, would write what, arguably, can be called the most important piece of sociological thought confronting this brave new world. Coining two terms, *Gemeinschaft* and *Gesellschaft*, Tonnies gave a vocabulary to describe what our new world order was fast becoming. *Gemeinschaft* came to represent the provincial village where individuals were oriented towards the collective good. Each member of the community was an individual, but one whose active participation and investment in society guaranteed its success. *Gesellschaft*, in contrast, came to represent the industrialized city where individuals became absorbed in their own self-interest. There is no shared morality or value set; instead there are people striving to *win*, to beat the others. In a profound paradox, life in *Gesellschaft*, where people are oriented toward the self as opposed to the community, is the birth of invisibility and anonymity, and the foundation for social alienation. As the city grows by individuals working alone as opposed to individuals working together, people begin to fall through the cracks until, as was in the ninetieth century, the workers (or the proletariat, depending on your political orientation) became a undifferentiated mass. People could become *invisible*.

The birth of queer America finds its roots within the anonymity of *Gesellschaft*. The invisibility of the city allowed those on the social fringes to grow, develop, come together, and flourish. It is no mistake that Chicago, the epitome of industrial America (take that New York City), was also a key location for the birth of queer subculture (we host some of the oldest leather bars, Bear communities, and drag institutions). In a bizarre twist, where invisibility is strongest so too are queers of all stripes. Certainly queer sociality has existed, and continues to exist, within rural *Gemeinschaft* communities, but the place where we first gained a public face, and where queers continue to flock, are the epicenters of anonymity.

Like so many Midwestern gay boys, I ran to Chicago the first chance I had. To quote Madonna, “I just had to get the hell out of Michigan.” The college selection process held incredible significance for me—it
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gave me the opportunity to run away and be myself, far from the hyper-visibility afforded to those queers living under the ugly thumb of 'close knit (but deeply homophobic) communities.' I distinctly remember having dinner with a friend's family one Friday night, being chastised for applying to universities based on their location rather than their 'quality.' But how could I have ever begun to explain that for a faggot, that was just as important—nay, more important—than my school's ranking or class size or athletic team or any other stupid metric the middle class so highly values in this country.

I still remember my first months in Chicago, walking through Boystown almost in joyous tears because for the first time in my life I didn't stand out. I was just one of the crowd, another faggot amongst a sea of faggots. On the train, I was unremarkable. In class I was just another gay boy. On the street I was just one more starry-eyed teenager firmly believing I had reached the Promised Land. And to be honest, I am still convinced I had.

Invisibility works in tricky ways. In high school, I (like so many other queers) bore the burden of simultaneous institutional invisibility and social hyper-visibility. Everyone in my school of three thousand knew who the lone faggot was, and yet the administration, teachers, and staff were able to conveniently ignore the harassment and discrimination I experienced. In Chicago, the invisibility of being just another gay boy in Boystown provided me a degree of safety, but also left me alienated from the very people I strove to develop a shared sense of self with. While I soon found queer community through work, I am one of the lucky few.

In the twenty-first century, it is almost irresponsible to discuss invisibility and queerness without addressing the greatest of all *Gesellschaft's*, the Internet. No sooner did it become publicly available than did queers appropriate its many possibilities (take that, Al Gore!). Gay pornography, chatrooms, and message boards flooded cyberspace in a direct reaction to the homophobic physical reality we are surrounded by. Gay.com is perhaps the most poignant example: it was founded in 1994 just as Internet reached the homes of America and has consistently ranked as one of the Internet's most popular websites. The Internet is the epitome of anonymity, of invisibility, of alienation from the physical world. It is a place where one can become themselves—where married men can find male lovers, where those with fetishes can find their brethren, where queers living in rural areas can connect with others. But it too is a place where one can become a *new* person—where we can reinvent our weight or height, where the most timid bottom can become an aggressive top, where the flamboyant gay boy can become a hyper-masculine butch. Ask any gay man of a certain age, the streets of Boystown have emptied as queers have closed their front doors, logged on, and gotten lost in the possibilities of cyber-world.

I am not sure what this all means for queer sociality. While it is certainly the death of a certain form a street culture that provided the foundation for queer folks for centuries, it too is the creation of new possibilities for intimacy and connection. Since joining OKCupid, I have engaged in more face-to-face queer sociality than I ever did roaming the bar scene. But too, I have lost a sense of fellowship only found while cruising (not that the two are mutually exclusive). While the Internet has allowed queers to more easily find each other, especially those for whom Boystown is excluding, it too has limited the creation of *place*—why create a new lesbian (of which Chicago sorely lacks) or leather bar when one can just log online (or Otter Bar, just sayin')? There are no clear answers, and the Internet is certainly a stalwart institution that will not disappear for the foreseeable future, but I argue that we as queers must openly confront the challenges it poses to our way of life. In rendering ourselves anonymous and invisible, we must not allow our identity to fade away.

As always, I want you, dear reader, to join the conversation! Email me at jsiden@luc.edu.

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Women and Media

Media depictions of women document the represented, misrepresented, and ignored among us. Scholars in communications, journalism, and other disciplines publish their analyses of this and we can search a variety of research databases to find their scholarship. We can also find evidence of our own and use research databases to do it. A research database that helps us identify content in popular magazines of the 20th century is called [Readers' Guide Retrospective](#)*.

A researcher can locate articles and features in the magazines indexed in Readers' Guide Retrospective through keyword searches or other techniques. The articles themselves are occasionally accessible online but more often necessitate the use of the library's print collection. Print copies of old magazines and journals are shelved in call number order on the lower library of Cudahy Library. (Some titles are held at Lewis Library, instead.) To look at these treasures, you need not necessarily have used Readers' Guide Retrospective. Just flipping through the bound volumes of old issues is to experience media history.

In the A call number range (A is for general materials in the Library of Congress Classification System) are found old print copies of Time, Newsweek, the New Yorker, and Look magazines, just to name a few. The photo on this page shows three full-color advertisements from Time magazine in 1958, 1968, and 1978. These three ads alone begin to document how media representations did, and did not, change through the decades as well as what sort of woman Time advertisers did, and did not, choose to represent.



Images from Time magazine advertisements (clockwise)
1958, 1968, and 1978

If you would like to learn more about searching Readers' Guide Retrospective or using the library's print magazine and journal collection, please ask. I welcome your questions on all topics, as do my colleagues. Find us by visiting <http://libraries.luc.edu/ask>.

* This resource is accessible on-campus or off-campus to students, faculty, and staff after log-in with a Loyola Universal ID and password.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.

Quote Corner

Think. Know. Speak.
Spread. Act. Transform.

from *Language and Woman's Place*

excerpts from linguistic professor Robin Lakoff's 1975 book
on polite speech and its damaging effects on women



If a little girl “talks rough” like a boy, she will normally be ostracized, scolded, or made fun of. In this way society, in the form of a child’s parents and friends, keeps her in line, in her place. If the little girl learns her lesson well, she is not rewarded with unquestioned acceptance on the part of society; rather, the acquisition of his special style of speech will later be an excuse to keep her in a demeaning position, to refuse to take her seriously as a human being. Because of the way she speaks, the little girl—now grown to womanhood—will be accused of being unable to speak precisely or to express herself forcefully.

These two choices which a woman has—to be less than a woman or less than a person—are highly painful.

It is of interest to note that men’s language is increasingly being used by women, but women’s language is not being adopted by men, apart from those who reject the American masculine image (for example, homosexuals). This is analogous to the fact that men’s jobs are being sought by women, but few men are rushing to become housewives or secretaries. The language of the favored group, the group that holds the power, along with its nonlinguistic behavior, is generally adopted by the other group, not vice versa.

It is a truism to state that the “stronger” expletives are reserved for men, and the “weaker” ones for women. Hence in a really serious situation, the use of “trivializing” (that is, “women’s”) particles constitutes a joke, or at any rate, is highly inappropriate:
(a) Oh fudge, my hair is on fire. (b) Dear me, did he kidnap a baby?

Women’s speech sounds more “polite” than men’s. One aspect of politeness is: leaving a decision open, not imposing your mind, or views, or claims on anyone else.

It may be that his use of *girl* is euphemistic in the sense in which *lady* is a euphemism: in stressing the idea of immaturity, it removes the sexual connotations lurking in *woman*. It seems that again, by an appeal to feminine vanity the users of English have assigned women to a very unflattering place in their minds: a woman is a person who is both too immature and too far from real life to be entrusted with responsibilities and with decisions of any serious nature.

I have given reason to believe that the kinds of “politeness” used by and of and to women do not arise by accident; that they are, indeed, stifling, exclusive, and oppressive. But I don’t feel that we must maintain the kinds of social relationship we have always assumed. If we are aware of what we’re doing, why we’re doing it, and the effects our actions have on ourselves and everyone else, we will have the power to change.

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THIS WEEK'S FOCUS: TWO KINDS OF INVISIBILITY

- Stock photos are the way we see a sort of advertising for social norms in places that we don't often expect to see advertising. When I recently completed the IRB (Institutional Review Board) exam to do research with human subjects, I saw stock photography all over the study material.

We see these sorts of photos and illustrations all the time of perfect, smiling people performing mundane tasks. Looking at stock photos of "couples," I actually found a pretty decent variety of people—young and old, different races, different sizes.

Most of the people would be considered conventionally attractive of course, but what was most invisible were same-sex couples. They couldn't be found anywhere on searches of couples on websites for three different stock photo companies. There might be a function to specifically find pictures of gay and lesbian couples (forget about finding triads or quads!), but it's surprising to me that we still don't think of the average couple as being anything other than a man and a woman, even with all the current support for same-sex marriages.

These stock photos remind us that when it comes to relationships, heterosexuality is normal, invisible. But invisible in the sense that whiteness is invisible. We see whiteness in advertising and stock photography all the time, and its ubiquitousness makes it invisible. As opposed to the invisibility of people of color, people of different gender expressions, queer people, etc. who are invisible because of their lack of representation.



Senior couple in love. Image

#9367331



Add to Lightbox



Young happy couple in Christmas hats. Isolated.. Stock Photo

#7552708



Add to Lightbox



Happy smiling couple in love. Over white..

#7552682



Add to Lightbox



Senior couple working with laptop at home

#7415103



Add to Lightbox



Group of student. Art photo

#8286753



Add to Lightbox



an illustration of an asian wedding with.. Image



Loving Couple Stock Photo



Closeup portrait of a young man and his girlfriend.. Stock Photo



Seniors couple in love. Isolated over white.. Image



happy young couple fitness workout and fun..

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WLA: (Re)Animated

Reimagine and Relive artifacts from the vaults of the Women's & Leadership Archives

"If being a woman is more accurately conceived as a state which fluctuates for the individual, depending on what she and/or others consider to characterize it, then there are always different densities of sexed being in operation, and the historical aspects are in play here."

- Denise Riley, Feminist Historian

From: WLA—Mundelein College Photograph Collection "Radioisotopes Class"



In this photograph:
Two Physics students engage in an experiment

- When you think of scientists, do you get a picture like this in your head? If you don't immediately picture women when you think of scientists, why do you think that is?

The above photo is part of WLA's special digital collection from Mundelein College. In 1991, Loyola University Chicago incorporated the last remaining women's college of Illinois, Mundelein. Join us in reanimating photos like this one from the past for glimpses into what made the present and what influences the future.

(Click the paragraph below to jump to the WLA website and the paragraph above to jump to the photo collection.)

The Women & Leadership Archives (WLA) collects, preserves, organizes, describes, and makes available materials of enduring value to researchers studying women's leadership activities. The WLA strives to promote knowledge and understanding of women's many diverse and important contributions to society through active collection development, research, and the facilitation of learning about women's history. The Women & Leadership Archives functions as a public facility in addition to serving the Loyola University Chicago community.

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Quote Corner

Think. Know. Speak.
Spread. Act. Transform.



Womanifesto

Lyrics to singer/poet Jill Scott's "Womanifesto"

Clearly I Am Not A Fat Ass/ I Am Active Brain
And Lip Smacking Peach Deep/ Sometimes Too Aggressive In Its Honesty
And Heart Sweet/ That Loves Whole-ly And Completely
Whom It May Choose/ Whom Ever It May Choose

I Am Not Gonna Lie And Pacify/ I Am Arms To Hold
I Am Lips To Speak/ I Am A Muthafucking "G"

Strong Legs That Stroll Off The 33 Bus/ Or Out Of A Money Green Phantom Comfortably
Knees That Bend To Pray/ Clean From Ajax Washings
Hair That Is Thick And Soft/ Thighs That Be-twixt
An Amazing All Expense Grand Prize

I Am Eyes That Sing/ Smile That Brightens
Touch That Rings/ And Supplies Euphoric Release
I Am A Grand Dame Queen Beast

I Am Warm/ I Am Peace
From The Roads Of Botswana To 23rd Street/ From The Inside Third Eye
Ever Watching This Wicked Wicked System Of Things/ I Do See

I Am Friend To Pen/ And A Lover Of Strong Women
A Diamond To Men/ I Am Curious And Interested Like Children
I Welcome The Wise To Teach/ Appreciator Of My Culture
Thick Not Just From Bone Dense And Eat

I Have A Rhythm In My Ways/ And A Practice In My Seek
And Yes I Do Crave The Rhythm Of My Space
With A Man That Rejoices In God's Grace

With Faith I Do Hear To Listen/ Two Hands That Fist
When Forced Pushes To Shove/ And Your Ego Won't Submit

I Am Gifted
I Am All Of This
And Indeed The Shit

Clearly I Am Not Just An Ass

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5 Reasons That My Privilege Isn't Always Awesome

By Kathryn Berg

This sort of list-making is essential if society is going to really become a more just place to be. Here's my thinking: systems of oppression are not going to be effectively dismantled solely because a) people in positions of oppression demand rights, and/or b) people in positions of privilege decide to be generous. In order to make profound change, everyone needs to collaborate. We all need to find a common ground driving us towards social justice.

Finding a shared wound resulting from an socially constructed binary can be tricky from a position of privilege. There is the risk of sounding, and actually acting, entitled. Privilege is unearned, systemic advantage. Many would ask, what is there to complain about having privilege? The negative effects of privilege don't compare to oppression. The harm that racism does to Whites, for example, "pales" in comparison to its devastating impacts on people-of-color. That said, privilege is not *all* roses.

Before starting my list, I must give a disclaimer on my particular social location: it is mine, and my reasons might not be yours, even if you are White and middle-class. In addition, it can be hard to separate out my experiences of privilege from those of oppression. I am as White and middle-class as I am genderqueer and a lesbian. Most people, like me, simultaneously benefit from systems of privilege even while experiencing discrimination due to systems of oppression. You will find my specific conglomeration reflected in this list of personal reasons privilege isn't always awesome for me.

1. Oh Crap, that was Horribly Racist

I will begin with what is perhaps the most predictable reason that privilege can really stink: guilt. White guilt is sometimes abstracted, but in my opinion the worst kind of white guilt is over specific incidents of having hurt someone. Guilt is no substitute for social action, so I try not to dwell on these things and to focus instead on current anti-racism efforts. Still, I have made some ugly racist mistakes with people I have really cared about. I can understand why I acted racist, and I can apologize for doing so, but I can't take it back. Systems of racism teach Whites, many of whom may otherwise be basically nice people, to perpetuate racism, and to deny that we are doing so even when the evidence is apparent. This comes at the expense of our own values.

2. Blinded by the White

Where are the people-of-color and how can I continue to build more authentic and supportive relationships with them? Systems of oppression maintain a contemporary version of segregation. While many Black men, for example, are born on a pipeline to prison, I was put on a pipeline to a predominantly White women's college. White supremacy presents major barriers (though not excuses) to building diverse anti-racism communities. It is like I am being quietly funneled into pools of White people. Especially White lesbians. We find each other like magnetic needles in a haystack. At times it is almost like a supernatural power. And thank goodness for that! I don't know where I'd be without them. Still, sometimes I wish that it was simpler to meet and connect on the basis of difference. As compared to assigned seating arrangements that put me next to persons as much like me as possible, in an effort to make everyone comfortable. And, of course, I also wish

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White people had a better record of hearing about our racism, and being more willing to change and grow. That would help to improve this situation tremendously.

3. **Getting my Family History is like Pulling Teeth**

As part of my own White identity development, or the process of better understanding my own race and heritage, I have been taking steps to gather information on my family history. It's coming along slowly. Really, this should not be so hard: my mom's side has been in the United States just three generations. Her mother learned English in the public schools. My foremothers and fathers had the privilege to completely assimilate to Whiteness as long as they put their heritage behind them. If not for White privilege, European immigrants would certainly not have given up these soul parts of their identity. The family recipe I grew up with was a meat sauce that my grandmother "conned out of a little old Italian lady." That's great, but we are Polish, not Italian. Where are those recipes? I can read a cookbook, but it feels a bit stilted to learn about my ethnic origins this way rather than from a relative. As for my dad's side, heterosexism presents a different barrier to me learning about my Jewish heritage, but I'm developing long-term strategies to obtain this information.

4. **White-Washed Dysfunction**

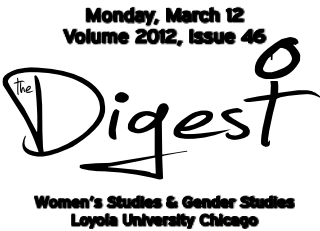
I grew up in a dysfunctional family with two parents, two children, and two cats. We passed for a model family. My dad worked his way up to an executive position while my mom did the work of raising me and my brother. There was no picket fence, but only because we lived in the city. In my upbringing, the limitations my mother faced due to mental illness and physical disabilities went hidden and unacknowledged. And because we were White and middle-class, it was shockingly easy to hide. Just as society is quick to inaccurately judge the oppressed, we are socialized to give those with privilege the benefit of the doubt, even when doubt is called for. There is *no chance* my family would have passed for exemplary without systems of racism and classism. If more folks could have seen past our privilege, than the problems in our family could have been addressed for what they really were.

5. **Where are the White Allies?!**

It is painful when friends, family, and other home communities no longer feel that you are one of them. It is also difficult to feel that you don't belong like you once used to. While Whites cannot truly give up our privilege, there are consequences to resisting racism, and those consequences typically come from Whites, a racial group representing many of those we are closest too and who hold power. In practice, many White people are unlikely to risk challenging other Whites on their racism when they do not have other friends and supports they can count on to have their back. However, it is not the responsibility of people-of-color to support Whites in their anti-racism. This is the responsibility of White allies, who don't always draw attention to their work or identity. In many respects this subtlety is appropriate, since it is the role of anti-racism advocates to focus on eliminating racism against people-of-color rather than drawing too much attention to themselves. In addition, the label of "White ally" must be re-earned each day. I succeed at being an ally on some days, and fall short on others. Consequently, while White allies are somewhere out there, they are not always easy to find.

In recent years, I was antagonized within the Queer-friendly feminist community as a result of my anti-racism work. When this happens, where can we turn? Since then, I no longer presume that my politics are shared with the majority of White feminists. I have continued to develop my feminism and to find solidarity with communities that focus on racial and social justice. I am meeting new White allies one at a time. My life partner has joined me in this journey of anti-racism and White identity development. We have survived each other's critiques, and been each other's allies. Whites need to offer compassion and critical support to other Whites in their anti-racism journeys. We need to expect fellow Whites to advocate against racism, and encourage those efforts, without losing sight of the big picture of racial injustice. My personal bias: I would love to see this support and accountability for White anti-racism grow within traditional feminist spaces. I believe that this community, with its legacy of self-reflection, is ready to push the dialogue further.

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A Transgender Narrative on Fertility Access and Parenthood

By D. Galeski

The conversation of “when I transitioned” has always been equivalent to “when I became a woman.” Furthermore, the transition process is not black and white. There are certain questions that need to be asked like “How can we make it better?” I would like my kids to know that I grew up in a meaningful manner, not that I submitted to vain lifestyle. Unfortunately, currently, in this gay-marriage-thirsty climate, my job security and ability to have kids is not on the table; my health is not a vested interest currently.

Thinking of the future makes me wonder how I will pass myself onto the people around me—kids, maybe my kids. I can’t avoid the question of how my dignity will be preserved. Before, while having the levels of boy testosterone in my body, there was no question of how I was going to pass my genetic makeup to the next generation. I didn’t have to wonder if I was fertile, previously virile. Now, I don’t even question matters like this because I don’t even legally have job security.

Among many things, I am a transwoman and I am awesome. I know I embody a form of expression that is boundless, that is unquestionably complex, that is not really protected. I won’t be able to have kids, for obvious reasons. Surgery will end those chances of having kin; before surgery my ability to have stable income or have supportive parents was not there. Therefore, no means of securing my “stuff.”

Thinking of fertility rights being transwomen rights is a notion that seems intangible. There are parallels though with health providers and with trans reproductive justice. Already hundreds of health care providers are trans-inclusive. Some (not many) health care plans provide coverage for gender affirming surgeries. On the same note, many health care providers provide assistance to insemination. I don’t see the difference. Yes, different material, but both are a part of the bigger picture. Transwomen deserve to be supported by health care in freezing their sperm.

In some states, including Illinois, there are laws that make health care “to provide coverage for the diagnosis and treatment of infertility.” (ncsl.org). Trans people deserve the same consideration. I am legally a woman. The only question is when will society start.

Trans-rights are fertility rights. I once heard another transwoman talk about it on a panel. She had to say it over and over again, as if transwomen’s contributions to child birth is invalid. Yes, I get it, it’s “sperm,”--not ovaries, “eggs”--but honestly that’s the science not humanitarian consideration. Body parts are just that; body parts do not define someone’s gender. Transwomen deserve access to health care, to technology, providing quality of life that would equal to their sisters next to them regardless of their biological structures.

Uterus, sperm, ovaries, and eggs can be many genders. Once we can stop gendering organs we will begin to see people with desires not just bodies. Many women desire to have kids, many women have the means to carry children. To withhold and to excuse women that are transgender from resources is a refusal to acknowledge them as worthy mothers, as worthy parents. Transfeminism makes room for autonomous and dignified representation of trans people making families. It is transmisogynistic to think transwomen will always be sterile women. This is just a slice of many pies of thoughts of what it means to be transperson. I believe this is how it can get better.

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The Ugly Duckling from *Eating the Child Within*

By Jason Messinger
<http://www.lulu.com/spotlight/jasonmessinger>

Pity the ogre
with his foul breath,
his loathsome face.
Spinning in shame and ridicule,
turning pride into hate.
He hears the laughter
in the playground.
He hears the taunting
in the gym.

Pity the hag
with the crooked nose
and the warty chin.
Never getting a date for the prom,
shutting her quiet dreams in.
She hears the whispers
behind the hands,
the snickers beneath
the breath.

Pity the ugly
but not too hard -
we all will walk that path in time.
If while brat, adult,
or toothless crone,
we'll all lose beauty
and stand alone.

Relish the circles
that let you in.
The group that mirrors
your own shortcomings.
There you'll shine
like matching plates.
The stacking fit
of like with like.

(continued on next page)

For in the end
we'll lie down to
an open gash
of wormy earth.
Our face dissolved,
all equalized
to common bones
and common dust.

A water fowl chick alone
was adopted by a mother duck,
who overlooked her funny shape
and gave her sanctuary.

She was taunted by
the other ducklings
as only siblings can
to the outsider,
the new kid,
the odd one out.

They called her ugly big head,
flat foot, turd face, snot beak.
And so a monster
looked back at her
when she peered into
the waters deep.

She cried and cawed
and begged and bargained
and struggled to fit in.
But nastier the others grew
to the new ugly duckling.

A year passed by in aching pain.
A childhood gone,
like countless others before and since.

Wishing she had never left the egg.
Envyng her sister's molts.

And then one day
a child called "Look!"
"Look at the beautiful swan!"
And the bird looked down
to an odd reflection
of what couldn't be herself!

No big-headed duck,
no mis-colored misfit,

(continued on next page)



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no fat waterfowl,
but an elegant swan,
all curving neck and wings,
sublime.

With the haughty trumpet
of those who know, at last,
their own sweet vindication,
she left the pond for good.

Never looking back
to the ducklings’ cruelty,
to the spite and misery,
to the mother duck’s
lukewarm embrace.
Her background now embarrassing,
only her *beauty* would count.

She joined the bird world royalty.
Swimming in country club lagoons.
Bathing behind a mask of pride,
so terrified someone would find
the ugly duckling deep inside.

So she preened her white feathers
possessively,
and worried about
the thickness of her down.
She stretched her slender neck
religiously,
thinking it was never
quite long enough.

And she entertained the other swans
with tales of her modest childhood
and all her self-wrought woe.
They laughed politely
at her charming farce
and that silly, awful
quack
she’d let slip
now and again.

And in the fall she was selected
as the most beautiful specimen
at a rich man’s estate.
So subsequently changed
once more,
into a paté
sublime.



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In Honor of Women's History Month: Challenges Then, and Challenges Now

By **Julia DeLuca**

Dual Masters student Social Work/WSGS of Loyola
26, White, Woman

Throughout history, women are either ignored outright, or they are lucky to be given a footnote in most textbooks. Most of the time, if someone wanted a full view of history, they would need to take a class with a focus on women contributions to society and accomplishments throughout history.

Very few people outside of the mainstream know of the significance of women's accomplishments throughout history. These women have paved the way for us to earn the rights and privileges many of us unconsciously take for granted everyday. Ida B. Wells was a prominent journalist during her time, protesting lynchings in the South, leading boycotts, helping to create the NAACP, and drawing the parallel between racism and sexism. Victoria Woodhull ran for president, even before women were given the right to vote in elections. If it were not for women like Susan B. Anthony and Elizabeth Cady Stanton, women would not have the right to vote. Margaret Sanger advocated for the availability of contraceptives to people in America. Rosa Parks stood up to white supremacy by refusing to give up her seat on a bus for a white passenger, leading to the Montgomery Bus Boycott. Women such as them have played a crucial role in the reforms in our lives up to this point. However, their accomplishments have been downplayed or ignored.

Many history texts have left women such as them out of their chapters, or only briefly mention them in a paragraph. Furthermore, the accomplishments these women have struggled to earn for future generations are continuously challenged. The right to have access to contraception is constantly under threat by the government. Racism and sexism are still rampant in society, but are so ingrained into our culture that it is difficult to see first-hand. Restrictions are being placed on voters (i.e. needing a state-issued photo id to vote). In doing so, society continues to show that women are still second-class citizens; the work of these women is simply not important enough to remember, or honor.

So, how can we keep alive the memory of these women who did so much for us? By continuing to strive for what they have worked tirelessly for. In the next upcoming elections, vote for whom you believe is best fit for office. If you are not registered to vote, go and do so. If there is a rule in place which challenges one's individual rights, speak out against it. If someone makes a racist or sexist comment, do not be afraid to challenge that person. Our foremothers were able to make all these changes for us because they refused to stay silent and inactive. It is only by continuing on their accomplishments by speaking out and placing in our votes that we can keep their memories alive. After all, in the words of Laurel Thatcher Ulrich, "Well-behaved women rarely make history."

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.

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LETS TALK ABOUT SEX AT LOYOLA

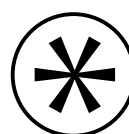
call for focus group participants



ELIGIBILITY REQUIREMENTS:

- Current LUC undergraduate student
- Primarily located on the Lakeshore Campus
- Able to participate in one focus group for about two-hours
- *Interested in talking about sex*

email wsgscapstone@gmail.com
for more information



Focus groups will be
confidential and
refreshments will be served!

This research is sponsored by the
Women and Gender Studies Capstone



WSGS

Resources coordinated by:
Kathryn Berg
WSGS Graduate Assistant
Dual-Degree MSW and
WSGS MA Student



Follow us on Twitter! @LoyolaWSGS

“Women in Chicago’s Civil Rights Movement: Doing Catholic Interracialism” by Karen Johnson, PhD Candidate at UIC

Friday, March 16, 3:00-4:00pm

This lecture is presented by the Women and Leadership Archives Lecture Series. Please contact Kristin Emery (kemery1@luc.edu) with questions.

The Vagina Monologues: Performed by Loyola Students

March 18, 3 pm and 7 pm

The Vagina Monologues is a collection of shorts and monologues inspired from interviews with hundreds of women about their “down there.” It is a performance aimed at sex positivity and activism against sexual violence. Presale tickets in CFSU will be \$5 for students 7\$ for non-students. Those will be available one week before the show. Day of tickets sales will be 7\$ for students \$9 for non-students.

Fefu and her Friends by Maria Irene Fornes: Featuring Loyola WSGS Faculty

Friday, March 23 - Sunday, March 25 (Fri/Sat - 7:30, Sun - 2:00) | Piper Hall, First Floor

Fefu and Her Friends examines the female experience, exploring relationships between women at a time when embracing intellectual freedom meant social death. It delves into all that lies at the heart of female friendship; the complex and conflicting forces of love, death, politics, fantasy and hidden desire. Cuban-American playwright Maria Irene Fornes is one of the most powerful feminist voices in theatre history and Fefu is no exception; this is a radical, uncompromising and thought provoking work. Tickets will be \$5 for students and \$10 for non-students.



CAREERS

Director for Gender Relations Center at Notre Dame

The University of Notre Dame (www.nd.edu) is accepting applications for a Director with the Gender Relations Center (<http://grc.nd.edu/>) to provide local service and national expertise on gender, relationships and sexuality for the purpose of promoting the moral formation of college students consistent with Catholic identity, mission and values. In particular, this position is responsible for all strategic, administrative and budget oversight as well as comprehensive personnel management for the office. This position participates in the work of the three-pronged vision for the office – including educational initiatives, outreach services, and pastoral care – and is ultimately accountable for the accomplishment and efficacy of all departmental projects. This project serves as a conduit through which internal and external stakeholders are convened to strategically advance the holistic development and personal integration of the University’s students.

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Want to help us raise some money and have and have fun night out with your friends?

Who: InTransit Empowerment Project
Youth Theatre Program

What: Black Tie Affair Fundraiser

When: April 7 & May 12, 9pm-1am
You can attend both or just one!

Why: Fundraise for our youth theatre program

Where: The Lincoln Tap Room
3010 North Lincoln Avenue
Chicago, IL 60657

Price: Early Bird Wristbands \$30
At the Door Wristbands \$35

Package: 4 hr. package
Bud/Miller/Goose Island
Well Drinks



Have questions? E-mail us at
askus@intransitempowers.org

Buy early bird wristbands on
our homepage:
www.intransitempowers.org



Can't attend but you would like to donate?

Visit our homepage for instructions: www.intransitempowers.org



CAMPUS

Donate Bras to Stop Human Trafficking in Africa

Ongoing throughout March | Lewis Towers room 919

In honor of women's history month, GCJO (Graduate Student Criminal Justice Organization) is getting involved to help stop human trafficking in Africa. We're collecting used/new bras for the entire month of March. Donations will be sent to the Free the Girls organization in Colorado (<http://www.freethegirls.com>), and then shipped to Africa. Please help us collect as many bras as possible for this group. We'll be collecting bras throughout the month of March, and bras can be dropped off at Lewis Towers Room 919. Bras can be used or new.

Transformation Talks with Joe Palencia (SDMA)...with FREE dinner!

Tuesday, March 12, 4-6 pm

Are you a Junior/Senior wondering where you are being called, or how to move through life transitions with assurance and grace? Join us for dinner and conversation as we explore the stories of Student Diversity and Multicultural Affairs' Joe Palencia. Sponsored by Campus Ministry Junior/Senior Companions, SDMA, and the Career Development Center. Please contact Katie Van Tiem, kvantiem@luc.edu, with any questions.

National Clandestine Directorate (CIA) Information Sessions

Thursday, March 15, 4:30-5:30 pm and 5:30-6:30 pm (same session repeated twice)

Corboy Law Center (25 E. Pearson) Room 523, WTC

The CIA's Clandestine Service is the cutting-edge of American Intelligence. It is an elite corps, providing vital information needed by US policymakers, the military and law enforcement services to protect the national security interests of the American people. For the extraordinary person who wants more than just a job, the Clandestine Services offers a unique career - a way of life that challenges the deepest resources of an individual's intelligence, self-reliance and responsibility. Come to the information session to learn more about the Clandestine Service as well as the CIA's Support & Administrative Services directorate.

Teach for America Information Session

Monday, March 19, 5-6 pm | Dumbach Hall, Room 235, LSC

Teach for America's new Loyola Recruitment Manager, Coury Shadyac, will present information about paid post-graduate opportunities, the multiple benefits of working for TFA, and the application process for the 2013 Corps. Teach for America will have six application deadlines starting in August 2012 and ending in February 2013. Attend this session to get all of your questions answered so you'll be prepared to apply for the first deadline.

Sophomore or Freshman? Be sure to ask about Teach for America's part-time Campus Campaign Coordinator position.

The Art of Ally Development- Being an Ally is a Lifelong Journey Filled with Joys and Struggles presented by Domonic Rollins, Resident Director

Wednesday, March 21, 6 p.m. | CFSU Room 124- Off Campus Life

Becoming an ally is a life long journey filled with joys and struggles. Join in on the discussion about ally development and ally practices that uses spoken word as a medium for understanding. Participants will reflect on their all journey and social justice experience as the presenter shares a spoken word entitled: You Want to be My Ally.



LEARNING

Stay tuned for new Learning Opportunities in future Digests!*

*** If you know of a learning opportunity for students, staff, and the community, contact kberg@luc.edu**

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Fefu and Her Friends

a play by Maria Irene Fornes

Featuring Loyola Faculty

Betsy Jones Hemenway
Director WSGS and History

Bren Ortega Murphy
WSGS & School of Communication

Janet Sisler
Director Gannon Center

Susan Grossman
School of Social Work

March 23rd and 24th

7:30 PM

March 25th

2:00 PM

Piper Hall

Lakeshore Campus



Tickets \$10 Students \$5

(Cash at door)

Reservations (773)508-8598

Presented with support by a Special Projects Grant through the College of Arts and Sciences,
The Gannon Center for Women and Leadership, the Women's Studies and Gender Studies Program, the
Department of Fine and Performing Arts, and Classical Studies



LOCAL EVENTS

Healing from Sexual Violence Group

February 23–April 26, Thursdays 7:00–8:30 p.m. | Center on Halsted, 3656 North Halsted

A cycling 10-week therapy group for adults of all genders and sexual orientations who desire a safe space to connect and heal with others who have experienced sexual violence and/or sexual abuse in their lives. Group members are required to be in concurrent individual therapy (though not necessarily at Center on Halsted) and have an ability to honor the different identities and experiences of other group members. Interested individuals will be asked to meet with a group facilitator prior to joining for approximately 50 minutes to ensure a good fit and to be oriented to the group. Price varies but will not exceed \$15/group meeting. To set up an appointment for an intake to the group or to receive more information, please contact John Garver, LSW at 773-472-6469 x 470 or jgarver@centeronhalsted.org.

Tea Time at Hull-House Museum! An Investigation of Addams' Medicine Kit

Wednesdays and Sundays, 2-4 p.m. | Jane Addams Hull-House Museum, 800 South Halsted Street

Explore history from a fresh perspective while sipping a cup of tea in Jane Addams' bedroom! The Jane Addams Hull-House Museum has embarked on an Alternative Labeling Project. Looking to challenge the common use of museum labels, this project explores using poems, essays, and music, to broaden rather than confine the historical, social, and contextual complexities of an object through a label. Terry Kapsalis' label, in the form of an essay, combines the scientific investigation of Addams' medicine kit with a meditation on rest and restlessness, antagonism and peace, domesticity and social-justice, and medicine and poison.

An Evening with Amy Richards, author of Manifesta: Young Women

Thursday, March 22, 7 p.m.

Oakton Community College Des Plaines Campus, Performing Arts Center, 1600 East Golf Road

A nationally-known spokesperson and leading voice for young feminist issues, Richards is author of Manifesta: Young Women and co-founder of the Third Wave Foundation, an organization for young feminist activists between the ages of 15 and 30. Richards' talk will be followed by a screening of HBO's Gloria Steinem: In Her Own Words, for which she served as a consultant, and a panel discussion on the topic, "Feminism: Where Have We Been and Where are We Going?" Free.

Chicanas of 18th Street

Saturday, March 24, 9:30 a.m. | Newberry Library, 60 W. Walton Pl.

Join CAWHC (Chicago Area Women's History Council) as we kick off the oral history component of our project "Documenting Women's Activism and Leadership in the Chicago Area, 1945-2000." The program will feature the authors and editor of Chicanas of 18th Street discussing Chicago Latina activism and the process of creating their exciting new book. CAWHC is a non-profit, membership organization that promotes the documentation, interpretation, preservation, and sharing of Chicago women's history. Founded in 1971, the organization serves as a dynamic network of academic historians, archivists, teachers, museum professionals public historians, independent scholars, preservationists, activists and others interested in the study of Chicago women past and present.

If you are interested in Chicago women's history, please join us! 773-227-0093, www.cawhc.org

Not Ready to Make Nice: The Guerrilla Girls in the Art World and Beyond

Exhibition: March 1 - April 21, 2012

Opening Reception: March 1, 5-8pm

Through a dynamic collaboration with the Institute, the Department of Exhibition & Performance Spaces, the A + D Gallery, the Center for Book and Paper Arts, and Critical Encounters at Columbia College Chicago, the Guerrilla Girls engaged in a major initiative, focusing on art and activism. This project illuminates and contextualizes the important past and current work of these highly original, provocative and influential artists who champion feminism and social change. For more information: www.colum.edu/institutewomengender

Teatro Luna presents Crossed (How Going South Flipped Our Script)

Deportation Dates: February 2 - March 18

CROSSED, Teatro Luna's eighth original play devised in an ensemble setting, seeks to explode (yes, explode!) stereotype and poetically navigate what it means to be an immigrant in the United States in an era some have ironically dubbed "post-racial." Set in a series of unknown terminals, join five diverse female performers as they share both their own autobiographical stories, as well as accounts collected from interviews, news reports, and the Lunáticas own experiences while traveling South in spring 2011—ranging from topics like: what it's like to flee one's country, to the painful mystery of a cousin who went missing on the same day as 400 others in Mexico, to a Tango about skin color. CROSSED calls upon Teatro Luna's most notable hallmark: using wit, humor and quirky poignancy to tackle the taboo, the uncomfortable, and some beautiful and ugly truths about living in America as an immigrant today. CROSSED is presented in English with a sprinkle of Spanish. Shows: \$20 Group Sale, Student, Senior etc. discount: \$15. Call or email for details! Call us at 773.819.LUNA(5862) or email boxoffice@teatroluna.org

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu

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March 2012: Women's History Month

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				Alice Eagley, Ph.D. lecture, 4:00p.m.	2	3
				Yoga Noon & 7:00pm		
4	5 Spring Break	6 Spring Break	7 Spring Break	8 Spring Break	9 Spring Break	10
11	12 <i>The Help</i> book club, Noon	13 Dinner for faculty leadership, Location TBA	14	15 Alumni Lunch & Learn, Noon	16	17
				Yoga Noon & 7:00pm		
18	19	20	21 Women's Health Fair, 11:00-2:00pm	22 Yoga Noon & 7:00pm	23	24
	S*** Women Say to Each Other, 6:30pm	Interfaith Vesper Service, 7:00-9:00pm	Tea, Taboo,& Fondue, 7:00pm	Lisa Sideris Address 7:00-9:00pm Location TBA	Women of Color Retreat	Women of Color Retreat
25	26	27	28	29 Yoga, Noon & 7:00pm Women's Recognition Event, 5:00pm	30	31

Sponsored by the Women's History Month Committees at the Water Tower Campus and Lakeshore Campus (Gannon Scholars)

Questions? WTC events: Contact Lisa (Reitz) Harris at lreizt@luc.edu or LSC events: Elizabeth Hernandez at ehernandez2@luc.edu

Description of events:

3-1: *Gender, Work and Family Speaker Series: Women as Leaders: Negotiating the Labyrinth*, Alice Eagley, Ph.D., McCormick Lounge

3-1: Yoga each Thursday, Terry Student Center, Room 303-304

3-12: *The Help* book club, TSC 303-304

3-13: Annual dinner to recognize faculty women leaders

3-15: Alumni Relations presents women and career development lunch'n learn, Beane Hall (Lewis Towers)

3-19: Dinner & Discussion, Corboy Law Center L 14

3-20: Interfaith Vesper Service, IC 4th floor

3-21: Women's Health Fair, Halas 2nd floor

3-21: Tea, Taboo, and Fondue (sponsored by Hillel & MSA), McCormick Lounge

3-22: Author and Indiana U. professor Lisa Sideris, author of *Rachel Carson: Legacy & Challenge*, address followed by Intergenerational Panel Response

3-22: WTCinema, Corboy Law Center

3-23: Women of Color Retreat (sponsored by SDMA)

3-27: WTCinema showing in Corboy Law Center

3-29: Women's Recognition Event, Beane Hall (Lewis Towers), 5:00-7:30pm

**All are welcome to attend Women's History Month events



CALLS FOR PAPERS

Mothering an Reproduction featuring an embedded conference on the topic of Mothering, Science, and Technology

Deadline for Abstracts: March 15

October 18-20, 2012, Toronto, ON, Canada

We welcome submissions from scholars, students, artists, mothers and others who research in this area. Cross-cultural and comparative work is encouraged. We are open to a variety of submissions including academic papers from all disciplines and creative submissions including visual art, literature, and performance art. This conference will examine the ethical, political, social/cultural, economic, historical, religious, spiritual, and psychological dimensions of reproduction and mothering. While the larger conference will be broad in its interpretation and engagement with the subject of 'Mothering and Reproduction', an embedded conference will be specific to exploring how mothers' decisions and experiences of reproduction and mothering have been/are influenced by science and technology. This Call For Papers is for both the larger conference, and the embedded one. Please feel free to submit to either, without necessarily specifying which you have in mind for your abstract/presentation. If you are interested in being considered as a presenter, please send a 250 word abstract and a 50-word bio by March 15th, 2011 to info@motherhoodinitiative.org ** To submit an abstract to this conference, one must be a member of MIRC. For more information visit <http://www.motherhoodinitiative.org/membership.html>

2nd Annual Black Women's Life Balance and Wellness Conference

Deadline for submissions: Saturday, March 17, at 11:59 p.m. PST.

July 13-15, 2012, at the Atlanta University Center in Atlanta, GA.

Our conference theme this year is: "Without Apology: Free and Balanced." We are looking for creative, engaging, informative, and interactive presentations, panels, and workshops. All presenters are guaranteed discounted registration. If you have any questions, please contact us at LifeBalanceConference@gmail.com. Find out more information on our 2012 conference at www.lifebalanceconference.com.



CONFERENCES

White Privilege Conference 13 - Intersectionality: Vision, Commitment, & Sustainable Partnerships

March 28-31, 2012 | Albuquerque, New Mexico

The White Privilege Conference is happy to announce an amazing all-female line up for WPC 13 in Albuquerque! WPC is a conference that examines challenging concepts of privilege and oppression and offers solutions and team building strategies to work toward a more equitable world. WPC attracts students, professionals, activists, parents, and community leaders/members from diverse perspectives. WPC welcomes folks with varying levels of experience addressing issues of diversity, cultural competency, and multiculturalism. WPC is committed to a philosophy of "understanding, respecting and connecting." For other information about the conference, such as rates and lodging, please visit <http://www.whiteprivilegeconference.com/>

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BLACK WOMEN'S Life Balance & Wellness CONFERENCE

July 13-15, 2012, Atlanta University Center, Atlanta, Georgia

Focus & Purpose: The Second Annual National Black Women's Life Balance and Wellness Conference is geared toward black women who are seeking life balance and personal wellness. Black women in a variety of career fields face similar and overlapping challenges to their success: racial and gender discrimination, oppressive cultural expectations, and illness due to the resulting stress.

We acknowledge that endeavoring to achieve career, family-life, and personal life balance is an ongoing challenge. However, it is made easier through practical tips and strategies for prioritizing tasks, streamlining time demands, and focusing on your major goals and objectives. In this space, Black women will have the opportunity to network with each other, build collaborations and join a forum in which to share their own areas of expertise, such as life-coaching, mental and physical fitness, and organizational strategies for career success.

Call for Proposals:

We are looking for presenters to facilitate hour-long workshops or panels on a topic of interest centered on the conference theme, **"Without Apology: Free and Balanced."** Some proposed topics of interest include (but are not limited to):

- Fitness for busy work schedules
- Work-family life balance
- Financial planning workshop
- Spiritual wellness
- Networking
- Starting your own non-profit
- Blogging workshop
- Black feminism and/or womanism approaches to life balance
- Black queer work-life and personal life perspectives
- Carving out time for yourself
- Reaching short-term and long-term goals
- Arts-based approaches to wellness

Please send a proposal (between 150 to 200 words) describing your topic of interest, desired format of your workshop, and how your workshop fits with the theme of the conference, **"Without Apology: Free and Balanced."** The deadline to submit conference proposals is Saturday, March 17, 2012 at **11:59 p.m. Pacific Standard Time**. Please submit proposals and feel free to email any questions to: LifeBalanceConference@gmail.com.

Conference Co-Chairs: Shanesha Brooks-Tatum, Ph.D. and Carrie M. Sawyer, M.S.
Program Committee Co-Chairs: Nicole D. Collier, Ph.D. and Nadia M. Richardson, M.A.



ACADEMIC FUNDING

SCHOLARSHIPS: Attend the National Young Feminist Leadership Conference

Deadline: Contact Laura Kacere at lkacere@feminist.org ASAP

Washington, D.C. March 31-April 2

The Feminist Majority Foundation recently got some funding to reach out to students who would be interested in attending but are not able to do so due to funding constraints. Staff aim to give a good portion of this money to students in the Midwest, as it is quite expensive to travel here and it is the region least represented each year. This conference is an opportunity to share in open dialogue and organize around the world's feminist issues, including: domestic and global reproductive rights, civic engagement, clinic violence, the environment, violence against women and much more! Following two days of skills building and leadership training attendees will deliver their message to Members of Congress on Capitol Hill for our Congressional Visit Day.

Gannon Center for Women & Leadership Faculty Fellows

Deadline: April 2, 2012 to The Gannon Center for Women and Leadership LSC, Piper Hall

To encourage research on women and their contributions to society, and to promote active learning and scholarship, the Gannon Center for Women and Leadership is pleased to sponsor the Faculty Fellowship Program in Women's Studies Scholarship. Funded by the Gannon Center's Endowment, up to two fellows will be appointed for the Spring semester each year and released from a semester of teaching. (The fellowship does not include release from the faculty member's other departmental or college duties. Faculty applying for the program should negotiate these duties with his/her chair and/or Dean.) Special consideration will be given to the study of women and leadership. For more information on the application process visit <http://www.luc.edu/gannon/fellows.shtml>



INTERNSHIPS

Stay tuned for new Internship Opportunities in future Digests!*

*** If you know of an internship opportunity for students, staff, and the community, contact kberg@luc.edu**



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WOMEN AND LEADERSHIP
ARCHIVES

Spring Lecture Series 2012

**“Women in Chicago's Civil
Rights Movement:
Doing Catholic Interracialism”**

**Friday, March 16th
3:00-4:00pm
Piper Hall Room 201**

**Presented by
Karen Johnson
PhD. Candidate-UIC**

**Please contact Kristin Emery kemery1@uc.edu
with further questions.**

We want you to Submit!

Digest Contributor Guidelines

Principles

i) Feminist Consciousness:

- (a) recognizes all voices and experiences as important, and not in a hierarchical form.
- (b) takes responsibility for the self and does not assume false objectivity.
- (c) is not absolutist or detached, but rather, is more inclusive and sensitive to others.

ii) Accessibility:

- (a) means utilizing accessible language, theory, knowledge, and structure in your writing.
- (b) maintains a connection with your diverse audience by not using unfamiliar/obscure words, overly long sentences, or abstraction.
- (c) does not assume a specific audience, for example, white 20-year-old college students.

iii) Jesuit Social Justice Education & Effort:

- (a) promotes justice in openhanded and generous ways to ensure freedom of inquiry, the pursuit of truth and care for others.
- (b) is made possible through value-based leadership that ensures a consistent focus on personal integrity, ethical behavior, and the appropriate balance between justice and fairness.
- (c) focuses on global awareness by demonstrating an understanding that the world's people and societies are interrelated and interdependent.

Expectations and Specifics

- You may request to identify yourself by name, alias, or as “anonymous” for publication in the digest. For reasons of accountability, the staff must know who you are, first and last name plus email address.
- We promote accountability of our contributors, and prefer your real name and your preferred title (i.e., Maruka Hernandez, CTA Operations Director, 34 years old, mother of 4; or J. Curtis Main, Loyola graduate student in WSGS, white, 27 years old), but understand, in terms of safety, privacy, and controversy, if you desire limitations. We are happy to publish imagery of you along with your submission, at our discretion.
- We gladly accept submission of varying length- from a quick comment to several pages, although we suggest a limit of 2000 words or less. Comments may be reserved for a special “feedback” section. In order to process and include a submission for a particular issue, please send your submission by the posted due date for each issue.
- Please include a short statement of context when submitting imagery, audio, and video.
- We appreciate various styles of scholarship; the best work reveals thoughtfulness, insight, and fresh perspectives.
- Such submissions should be clear, concise, and impactful. We aim to be socially conscious and inclusive of various cultures, identities, opinions, and lifestyles.
- As a product of the support and resources of Loyola University and its Women Studies and Gender Studies department, all contributors must be respectful of the origin of the magazine; this can be accomplished in part by ensuring that each article is part of an open discourse rather than an exclusive manifesto.
- All articles must have some clear connection to the mission of the magazine. It may be helpful to provide a sentence or two describing how your article fits into the magazine as a whole.
- The writing must be the original work of the author and may be personal, theoretical, or a combination of the two. When quoting or using the ideas of others, it must be properly quoted and annotated. Please fact-check your work and double-check any quotes, allusions and references. When referencing members of Loyola and the surrounding community, an effort should be made to allow each person to review the section of the article that involves them to allow for fairness and accuracy.
- Gratuitous use of expletives and other inflammatory or degrading words and imagery may be censored if it does not fit with the overall message of the article or magazine. We do not wish to edit content, but if we feel we must insist on changes other than fixing typos and grammar, we will do so with the intent that it does not compromise the author's original message. If no compromise can be made, the editor reserves the right not to publish an article.
- All articles are assumed to be the opinion of the contributor and not necessarily a reflection of the views of Loyola University and the WSGS program.

We very much look forward to your submissions and your contribution to our overall mission. Please send your submissions to: bmadrid@luc.edu

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